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THE NATURAL HISTORY OF THE STATE. An Introduction to Political Science. By Henry Jones Ford. Princeton University Press, London: Humphrey Milford; Oxford University Press. 1915. \$1.00 Net.

Without attempting an extended discussion of mooted points this book offers a convenient summary of those biological, psychological, and anthropological data which have a bearing upon origin of organized Society. The ultimate question of interest for the author is as to how far the naturalistic concept may be regarded as a principle for determining the validity of social and political theories. The position taken is that man is the product of social evolution rather than of what may be called individual evolution. The corollaries of this proposition tend in general to emphasize the significant authority and supremacy of the State. "The test of value in any institution is primarily not the advantage of the individual but the advantage of Society. Individual life enlarges by participation in a larger life; ascends by incorporation in a higher life." Many who will welcome the clear and concise conspectus of social and political beginnings here presented will find the transition from origin to validity abrupt and in need of much fuller defense, in view of such criticism as has been given by Sidgwick and Moore to the general conception of naturalism.

J. H. T.

FEAR AND CONVENTIONALITY. By Elsie Clews Parsons, Ph.D. New York and London: G. P. Putnam's Sons, 1914. \$1.50.

The first sixteen chapters of the book give a highly interesting collection of customs which seem due to fear. Among the more important are relations to strangers, hospitality, introductions, caste, entertaining, and most significant of all those dealing with relations between the sexes, and age classes. While primitive peoples are largely drawn upon for material the author makes frequent illuminating interpretations of present customs. If not in every case convincing the interpretations are always suggestive. The final chapter on "Unconventional Society" points out the rate at which conventions are disappearing "largely, it seems to me, through the passing of social control into younger hands." Radical changes in hospitality, in the relations of old and young and especially in the relations of the sexes may be expected, although new controls may be confidently expected to develop based on feeling for personality, based on sympathy, to replace the old conventions based on fear. The bearings of this on marriage, social and family relations, as forecasted by the author raise many questions but those who are desirous to understand all the possibilities in our changing social order will find the whole book highly stimulating.

J. H. T.

OUTLINES OF INTERNATIONAL LAW. By Arnold Bennett Hall, J.D. Chicago: La Salle Extension University, 1915.

This volume "is intended as a brief, non-technical statement of the underlying principles of international law. It is not written for the specialist, but designed solely for the general student and reader who is interested in the world problems of the day." The author is Assistant Professor of Political Science in the University of Wisconsin. The text occupies 106 pages and gives an outline of many important general principles followed by chapters on independence and equality of states, territorial domains and

jurisdictions, relations between states in peace, war, and neutrality. Appendices contain a classified bibliography; documents and conventions of the Hague Conferences, together with the full statements as to just what powers ratified the various articles; and the declaration of London concerning the laws of naval warfare, which has been so often referred to in recent controversies. The book will be found a convenient manual in this present period of stress.

J. H. T.

OUT OF WORK, A STUDY OF UNEMPLOYMENT. By Frances A. Kellor. New York and London: G. P. Putnam's Sons, 1915. Price \$1.50.

Although the problem of unemployment is now less pressing than a year ago the conditions which give rise to unemployment are bound to recur and when the stress of unemployment is pressing there is no time to consider fundamental remedies, hence the thoughtful will wish to be studying the situation and its possible remedies when there is opportunity for careful study. The author's close relationship to agencies dealing with immigration makes the chapters dealing with aspects of the problem which are attributed to immigration especially full and significant. There is a great deal of concrete material, however, in all of the chapters which keeps the reader close to the facts. Both for the short-time programme of relief and for the long-time or preventive programme there is need of national as well as local co-operation. Methods of unemployment insurance as hitherto worked out in foreign countries are not especially adaptable to this country and would need careful modification.

While the author's constructive recommendations are—perhaps necessarily—schematic, the book ought to be read and studied by all who are dissatisfied with our present hand-to-mouth way of dealing with a great problem. Anyone who came at all close to the situation during the winters of 1914 and 1915 must have been painfully aware of two facts: (1) Such periods show a break-down of the industrial system regarded as a means of support. (2) It is preposterous to shift upon the shoulders of a few more sensitive, though not necessarily more able, persons the great burden. Voluntary measures are neither adequate nor just as a main dependence, whatever be their value as first aid or as supplementation.

J. H. T.

CONDUCT AND THE SUPERNATURAL. By Lionel Spencer Thornton, M.A., of the Community of the Resurrection, Mirfield. London: Longmans, Green and Company, 1915. Pp. xiv, 327.

This essay, in a slightly different form, gained the Cambridge Norrisian Prize for the year 1913. The title which it then bore—"Christian Ethical Ideals and Modern Reactions from Them"—indicates more precisely than the present one the aim and scope of the work. For it is really an apology, based upon a criticism of certain ethical systems which illustrate the reaction from Christianity, for the Christian ethic itself. Mr. Thornton is impressed at the outset with the variety and apparent irreconcilability of recent ethical theories, which show no agreement either as to the foundations upon which conduct is to be based or the aims by which it is to be directed, and he concludes, after examining a group of reactionary theories, that, as these natural systems are all imperfect, it is necessary to postulate a supernatural system, *i.e.* the Christian ethic. Now, the weakness of such a line of argument is, like that of Bossuet's famous

argument for Authority, evident. For it does not follow from the failure of reactions from Christianity that Christianity is true, nor does it follow from the inadequacy of certain naturalistic and rationalistic systems of ethics that our only resource is supernaturalism. And the reactions which Mr. Thornton does examine have really very little philosophical importance. The critics of the Christian ethic whose doctrines he considers are Nietzsche, John Davidson, Bernard Shaw, H. G. Wells and H. S. Chamberlain, none of whom with the exception of Nietzsche speak with any real authority on ethics. Mr. Thornton's criticisms of these thinkers are, however, penetrative and often unanswerable; and he shows much skill in his endeavour to prove that they bear, as it were *a tergo*, an unwilling testimony to the truth of the Christian ethic. In the second of the two parts into which the book is divided the author gives a very fresh exposition of the two principles which form the basis of the Christian ethic, viz. the Otherworldly Principle and the Ascetic Principle. And it should be added that the essay is written in a vigorous and effective style.

G. A. JOHNSTON.

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HUME'S PLACE IN ETHICS. By Edna Aston Shearer. Bryn Mawr: Pennsylvania, 1915. Pp. 86.

The author of this dissertation attempts a reconsideration of the place that Hume represents in the history of ethics. She feels so much dissatisfied with the place usually accorded Hume as finally to reject the conventional classification, which describes Hume as a utilitarian. The author considers the interpretation of Hume's writings in this way an error, although there are some passages that might have been written by a utilitarian. Even these passages, however, are not characteristic of the utilitarian viewpoint, if we take as the distinguishing mark of this viewpoint that it judges acts by consequences.

Hume's place is rather with the intuitionists in judging acts by the approval of a moral sense. The moral sense is instinctive, not derived. In support of this position generous quotations are given from both *Treatise* and *Enquiry*; which are treated as not differing fundamentally on this issue.

J. K.

TRACTS FOR THE TIMES. By Principal T. L. Vaswani of the Dyal Singh College, Lahore.

The particular numbers of these tracts at hand are reprints of articles, and of addresses and lectures delivered by Principal Vaswani at various gatherings. They are all written in the spirit of the "Nava Vidhan." This new dispensation has for its object the unification and harmonization of all religions, to construct the science of religion by a comparative study of the older religions. The central purpose is to bring about a sympathetic interest among all religionists to recognize with community of spirit, the only true living God.

J. K.

THE WILL IN ETHICS. By Theophilus B. Stork. New York: Sherman French and Co., 1915. Pp. xii, 190.

A very diffusely written book setting forth the place of Will in Ethics. The viewpoint is that the settlement of all ethical problems with reference to the Will involves the subordination of the individual will to the uni-